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Intimacy, Passion, and Commitment in Pakistani Women

Living in Pakistan and the United States

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## Abstract

People across cultures form expectations about love; research suggests that there are cultural differences in the kind and amount of love that is expected in marriage. Marital expectations also vary by relationship status (i.e., single, engaged, and married). The current study used Sternberg's Triangular Theory of Love to explore expectations about components of love (intimacy, passion, and commitment) among single, engaged, and married women in Pakistan and Pakistani immigrants in the United States. One hundred and ten Pakistani women between the ages of 18 and 32, who were involved in romantic relationships longer than three months, were recruited from Pakistan and the United States using a referral method. Data collection was done using paper and pencil surveys. Measures included a demographic questionnaire, the *Sternberg Triangular Love Scale*, the *Adapted Triangular Love Scale*, and *The Vancouver Index of Acculturation*. Love expectations did not differ by relationship status alone, as had been predicted. Culture, however, was a significant factor related to love expectations. Pakistani women in the United States presented a "western" pattern of love expectations, with single and engaged women emphasizing passion and intimacy. Married women in the United States sample experienced lower levels of intimacy, passion, and commitment; although immersed in a western culture, they seem to have been less influenced by expectations about romance than single and engaged women. Participants in Pakistan showed a more traditional pattern, with commitment the most highly valued dimension of love among all relationship groups. These findings suggest that immediate cultural surroundings influence the experience of love in Pakistani women.

## Intimacy, Passion, and Commitment in Pakistani Women

## Living in Pakistan and the United States

Cultural differences in romantic relationships, including the experience of love, have been of interest to researchers in psychology for a number of years (e.g., Landis & O'Shea, 2000; Lee, 1986; Overbeck, Ha, Scholte, de Kemp, & Engels, 2007; Sternberg, 1986). Stereotypes about an American emphasis on romantic love have been confirmed through research demonstrating that people in the United States expect love before marriage (Levine, Sato, Hashimoto, & Verma, 1995). Regardless of the specific culture, findings suggest that most people across cultures form expectations about love prior to marriage, and that there is a vast spectrum of differences in what kind of and how much love is expected in marriage (Sternberg, 1986). Research has shown that love expectations differ based on the cultural context of the romantic relationship. Given this fact, researchers have posited that love is socially constructed (Beall & Sternberg, 1995). Love is not only influenced by people's personal and cultural norms, but also by exposure to new cultures (Berry, 1997; Gao, 2000; Ibrahim, Ohnishi, & Sandu, 1997; Talbani & Hasanali, 2000; Zaidi & Shuraydi, 2002). The current study explored expectations about love in Pakistani women with the goal of understanding how these love expectations may change when Pakistanis are exposed to American culture. Previous literature has demonstrated large cultural, linguistic, and religious differences between Pakistan and the United States; therefore, it is interesting and worthwhile to explore the potential changes in love expectations of Pakistanis when they are exposed to the highly westernized culture of the United States (Zaidi & Shuraydi, 2002). In the current study, differences in love and marriage expectations were explored in single, engaged, and married Pakistani women.

The following literature review will begin by exploring marriage and the expectations that people have of their existing or future marriages. A prevalent marital expectation, love, will be defined, and studies designed to explore love as well as theoretical models of love, will be reviewed. Lastly the literature review will consider the social implications of love and how societal factors can play a role in the emotional experience of love.

### **Marital Expectations**

People enter marriage with expectations about their partners and the relationship. Mental representations of the ideal marriage and partner, which are based on people's personal experiences, lead to the formation of expectations of specific marital characteristics. People form expectations regarding such things as trust, affection, compatibility, children, and time spent together (Sabatelli & Pearce, 1986).

Marital expectations are important to explore because of their relationship to marital satisfaction levels. Marital satisfaction, the degree to which partners find their relationship fulfilling (Sabatelli & Pearce, 1986), has been found to relate directly to how well people's marital expectations are met. When expectations are met, marital satisfaction increases and the relationship continues to develop positively because partners' expectations and satisfaction levels are congruent with one another. Conversely, when marital expectations are not met, marital satisfaction decreases and marital distress increases (Sabatelli & Pearce, 1986).

Marital expectations are based on mental representations that people form about marriage through lifelong experiences and environmental influences such as the media (Segrin & Nabi, 2006). Other influential variables influencing marital expectations include relationship status (Bonds-Raacke, Bearden, Carriere, Anderson & Nicks, 2001), culture of descent (Shukla & Kapoor, 1990), and acculturation (Hartzler & Franco, 1985). The stage of an intimate

relationship, that is how serious the relationship is, alters the expectations that people have of the relationship (Bonds-Raacke et al., 2001). For instance, engaged individuals have been found to have higher marital expectations than single individuals in less serious relationships, and engaged individuals tend to have idealized and distorted images of their current relationships. These distorted images are designed to fit their unrealistic expectations about their future marriage (Bonds-Raacke et al., 2001). Unrealistic marital beliefs are pre-existing biases used when interpreting events, emotions, and behaviors within a relationship (Sharp & Ganong, 2000); these are formed based on various life-long experiences including parental marriages and dissolutions (Livingston & Kordinak, 1991), previous romantic relationships (Sabatelli & Pearce, 1986), personal relationships (Sabatelli & Pearce, 1986), and religious affiliation (Brinkerhoff & MacKie, 1985).

Environmental factors such as culture of origin and exposure to a new immediate culture have also been found to influence people's marital expectations (Shukla & Kapoor, 1990). Acculturation into a new host culture often motivates change in marital expectations; specifically, there is a shift towards the norms of the immediately surrounding culture (Hartzler & Franco, 1985). Because marital expectations change as a result of personal and environmental influences, it is important to understand how immediate contextual influences may change or shape emotional expectations in marriage, given the understanding of the marital norms of a group's ancestral culture. Of specific interest is the potential emotional variation in the expectation of love in marital relationships. In their sample of 301 married American individuals, Sabatelli and Pearce (1986) found that love was the third most highly ranked marital expectation, following trust and commitment, providing evidence that love is considered a prominent emotional variable in marriage. Given that love is a prominent marital expectation, it can be

assumed that a person's immediate environment may also influence his or her expectations of love in the romantic relationship.

### **Psychological Models of Love**

Current psychological literature examining the concept of love demonstrates no concrete definition beyond love being described as the emotional and intimate valuing of another (Aron & Westbay, 1996). Based on this conception of love, Aron and Westbay (1996) posit that the definition of love seems to lie within individuals and how they process love-related information; specifically, love-related emotions, behaviors, and attitudes. Although love has always been a socially accepted and experienced sentiment, it has only been scientifically explored by psychologists in the 20<sup>th</sup> century. Rubin (1970) was among the first researchers to explore love, doing so by distinguishing between loving and liking. Rubin (1970) described love as an attitude that is developed between two people, involving interpersonal attraction and expressing romantic behaviors toward one another. Rubin's findings suggested a three-dimensional composition of love, involving dependent need for one another, predisposition to help the other, and exclusiveness and absorption in a relationship (Rubin, 1970).

Later research described types of love formed from different combinations of emotions. Lee (1977), for instance, identified six different types of love (Eros, Ludus, Storge, Mania, Agape, and Pragma), which were categorized based on the style of love exhibited. According to Lee, these love styles can be dichotomized into primary and secondary love types, with secondary love types being a combination of primary love styles. Eros, Storge and Ludus are primary love styles. Eros is characterized by seeking love based on an ideal physical image that one has of a partner. Ludus is characterized by controlled relationship investment, playing emotional games, and is usually short-term. The Storge love style is characterized by the slow

development of companionship and relationship fondness. Agape, Pragma, and Mania are considered secondary love styles, and are made up of a combination of primary love styles. Mania is an obsessive love style in which jealousy is common and the need for emotional reassurance is high. Agape is a more gentle love style than Mania, in which love is given without expecting any in return. This love style is high in altruism. Lastly, Pragma is a practical style of seeking love, based on conscious realistic perceptions of individuals. Lee described these love styles in detail, but this approach to understanding love cannot explain the composition of love; rather, it describes the variability of love once it is formed.

In attempting to define love, previous literature implies that love contains specific features, some of which exist in some relationships but not in others (Aron & Westbay, 1996). Love has been explored using a prototype approach in which specific anticipatory components of love and commitment are defined by listing and ranking characteristics that are considered essential in loving and committed relationships. In this model, love and commitment are explored congruently, as independent but overlapping entities (Fehr, 1988). In a series of six studies, Fehr (1988) explored possible prototypical features of love and commitment. Sixty-eight love attributes and 78 commitment attributes were identified by having participants list what they considered to be essential elements of love and commitment. Attributes of love and commitment were found to overlap, with commitment attributes being listed as a subcomponent of love. Commitment was ranked eighth most central to love. The study also demonstrated that as love and commitment in relationships increase, so does the applicability of the 68 love and 78 commitment attributes in those relationships. Fehr's studies support the notion of love and commitment as two separate, but overlapping entities; however, the data exhibit a less independent relationship between love and commitment than expected. Fehr further concluded

that many of the 68 love features fulfill various physiological, cognitive, and emotional human needs. For instance, the attribute of having physical passion with a partner would be a physiological need, whereas commitment would be fulfilling a cognitive function.

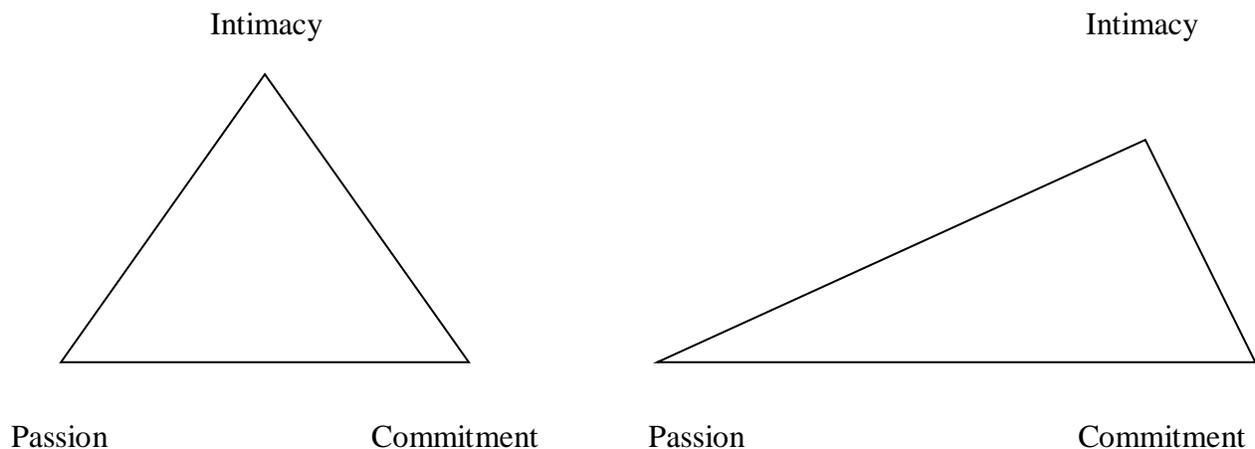
Expanding on previous literature, Aron and Westbay (1996) conducted a series of seven studies exploring Fehr's prototype approach and Sternberg's Triangular Theory of Love, which postulates that love consists of three dimensions: intimacy, passion, and commitment. Their study primarily examined the convergent and discriminant validity of Fehr's (1988) love and commitment attributes. In study one, a principal-factor analysis of Fehr's proposed love features demonstrated a three-factor solution (Aron & Westbay, 1996). Aron and Westbay (1996) labeled the factors intimacy, passion, and commitment. Therefore, contrary to the work of Fehr (1988), Aron and Westbay (1996) found support for a three-dimensional model in which commitment is a part of love, not a separate entity.

Aron and Westbay's (1996) re-analysis of Fehr's large number of love and commitment dimensions supports Sternberg's (1986) three-dimensional model which focuses on emotional requisites of intimate relationships. Sternberg's Triangular Theory of Love describes love as a whole made of three parts: intimacy, commitment, and passion, and these dimensions fulfill cognitive, emotional, and physiological needs. Specifically, commitment is a cognitive attribute, passion is physiological, and intimacy is an emotional property of love (Sternberg, 1986).

### **Sternberg's Triangular Theory of Love.**

As mentioned above, Sternberg's Triangular Theory of Love describes the composition of love as three dimensions: intimacy, passion, and decision to commit. Intimacy refers to the feeling of connectedness and closeness in a relationship, leading to self-disclosure with an intimate partner. Passion is the physical and sexual attraction existing in a relationship. Lastly,

the commitment dimension of love refers to the temporary decision to love another, but also long-term commitment to maintain love for another (Sternberg, 1986). Sternberg posits that these three love dimensions serve as the vertices of a love triangle. At the top vertex of the triangle lies intimacy, passion at the left vertex, and commitment at the right-hand vertex (see Figure 1). As the amount of each of these components changes, the shape of the triangle also changes, thus forming different love triangles depending on the amount of intimacy, passion, and commitment each partner has towards the relationship. While the three love dimensions vary at an individual level and may result in different love triangles for each individual in a relationship, as couples experience changes in their lives that affect the romantic relationship, partners' love triangles may change. Relationship turmoil has been found to occur when partners' love triangles differ (Panayiotou, 2005). An example of this would be if two partners experience differing levels of passion or commitment for one another, forming incongruent triangles for the respective love components.



*Figure 1.* Triangles of Love

The different combinations of the love dimensions and the degree of each vertex create triangles that fall into eight different categories of love: (1) non-love, (2) liking, (3) infatuated

love, (4) empty love, (5) romantic love, (6) companionate love, (7) fatuous love, and (8) consummate love. Non-love is characterized by a relationship lacking all three love dimensions, such as those between colleagues at work. Liking relationships are those that include the intimacy component, but lack commitment and passion, such as a friendship. Infatuated love is the presence of passion, but lacks intimacy and commitment in a relationship, predominantly described as “love at first sight” (second triangle in Figure 1). Relationships with empty love are those containing commitment to maintain a relationship lacking both passion and intimacy, such as an arranged marriage or a couple who choose to stay together for their children. Romantic love is comprised of passion and intimacy, but without commitment in the relationship. Companionate love includes those relationships containing commitment and intimacy, but lacking passion; this often happens in very long-term relationships. Fatuous love is a relationship consisting of passion and commitment, but lacking in intimacy, that is, a relationship that passionately and rapidly escalates to a serious committed relationship. In many cases this type of love has been referred to as a “whirlwind romance” (Sternberg, 1986, p. 124). Lastly, consummate love is a loving relationship comprised of a balance of intimacy, passion, and, commitment.

Intimacy, passion, and commitment in loving relationships have been found to change through the relationship lifespan. In developing his theory of love, Sternberg described how relationship length and the level of commitment to the relationship affect each love dimension. Passion escalates and disintegrates rapidly as the length of the relationship increases (Sternberg, 1986). Research has shown that passion almost instantaneously develops when people are attracted to one another and continues to increase rapidly if this attraction continues to grow. Passion, however, peaks when maximum arousal and attraction are reached. After peaking,

passion rapidly declines, similar to its rapid increase in the beginning of a relationship (Abmetoglu, Swami, Chamorro-Premuzic, 2010; Sternberg, 1986). The feeling of closeness with one's partner can differ in the level of experienced intimacy and latent intimacy. With latent intimacy, the partner does not realize or experience intimacy on a daily basis; this type of intimacy is usually felt after periods of separation from a partner or a change in the couple's routines (Sternberg, 1986). According to Sternberg, intimacy (both latent and experienced) increases, peaks, and then decreases as relationship length increases. Lastly, commitment also depends on the length and the level of success of a relationship. As a relationship becomes more serious and increases in length, the level of commitment exhibited by partners also increases. As the relationship successfully continues, commitment continues to increase and eventually plateaus (Sternberg, 1986). To stay in a relationship and maintain relationship success, partners must have the motivation or desire to deliberately work on sustaining the relationship. Relationships comprised of partners who have made the premeditated decision to stay committed will tend to be longer and more serious than those in which partners lack such commitment (Acker & Davis, 1992).

Acker and Davis (1992) tested and, for the most part, confirmed the model of love as composed of intimacy, passion, and commitment, as well as supported the proposed direction of each dimension over relationship lifespan. In a sample of 204 adults involved in romantic relationships, Acker and Davis examined participants' relationship satisfaction, three love dimensions (predominantly using the Sternberg Triangular Love Scale), and a behavioral measure to assess relationship behaviors exhibited by partners. The authors also used a combination of items taken from other measures (such as the Rubin Liking Scale) to assess intimacy, passion, and commitment, allowing them to test the construct validity of the Sternberg

Triangular Love Scale (STLS). Results supported Sternberg's three dimensional composition of love; however, they found significant psychometric problems with his original 36-item measure. Although adequate construct validity was achieved, items assessing the three dimensions were found to load on more than one dimension. Acker and Davis found that the decline in passion predicted by Sternberg's theory occurred, but predominantly in women. Passion exhibited a rapid increase in early stages of relationships; however, passion leveled off as opposed to Sternberg's hypothesis of decreasing over time. Commitment followed the hypothesized increase over relationship length and level of commitment. Lastly, intimacy was found not to follow the hypothesized decrease over time, but the data were inconclusive because in some cases intimacy increased over time, whereas in others it decreased.

Acker and Davis stated that when examining love, it is essential to take into consideration the temporal length (how long the couple has been together), as well as the subjective length of the relationship (i.e., relationship status: single, engaged, or married). Although both temporal and subjective assessments of relationship length were deemed applicable when examining intimacy and passion, the use of subjective relationship length was a better predictor of Sternberg's proposed direction of commitment over the relationship lifespan. Acker and Davis found that commitment increases as subjective relationship length increased; that is, as the relationship became more serious. Passion followed Sternberg's (1986) suggested pattern of decline as temporal relationship length increased (i.e., the actual length of relationship in time). Intimacy was not found to produce any pattern for subjective or temporal relationship length (Acker & Davis, 1992).

In addition to relationship length, Sternberg's Triangular Theory of Love has been explored in conjunction with personality traits. For example, Engel, Olsen and Patrick (2002)

found in a sample of 126 undergraduates (currently in relationships) that conscientiousness was significantly correlated with intimacy, passion, and commitment for males but only with intimacy and passion for females. Abmetoglu, Swami, and Chamorro-Premuzic (2010) conducted online surveys examining the Big Five personality traits, relationship length, and Sternberg's love dimensions. The sample consisted of 16,030 participants ranging between the ages of 20 and 70. Abmetoglu et al. (2010) found that extraversion was positively related to passion, conscientiousness was positively related to intimacy and commitment, and agreeableness was positively related to all three love dimensions. Neuroticism, on the other hand, was found to have no relation to intimacy, passion, or commitment. The research also found gender differences, in that gender modestly moderated the effect of age and personality on relationship length. Furthermore, the data suggested that men tend to exhibit higher expectations of passion than women. In explaining their findings, Abmetoglu et al. (2010) suggest that the relationship between personality traits, love, and age may be a result of people's surrounding context. Because of this assumption, the authors emphasize the potential effect that society and other environmental factors have on love and conclude by suggesting the need for cross-cultural analyses of love.

The relationship between Sternberg's Triangular Theory of Love and attachment style has also been studied. In a recent study conducted by Madey and Rodgers (2009), a sample of predominantly single ( $N = 55$ ) undergraduate students was assessed using measures of attachment style, relationship satisfaction, and Sternberg's three love dimensions. Specifically, secure-insecure and close-independent styles of attachment were explored. Secure attachment (confident attachment and greater trust) style was predicted to result in greater relationship intimacy, passion, and commitment, whereas insecure attachment (less confident and more

anxious attachment pattern) was predicted to result in increased relationship anxiety, leading to the fear of abandonment. Close attachment style was assumed to represent people who are comfortable being close and relatively dependent on others, whereas independent attachment style is demonstrated by those who are reluctant to get emotionally close to others (Madey & Rodgers, 2009). Close attachment style was predicted to represent relationships with higher intimacy, passion, and commitment. Preliminary findings confirmed previous results that commitment is higher in longer relationships. Insecurity was found to be associated with lower levels of intimacy, passion, and commitment. Greater partner independence was found to be associated with less relationship satisfaction. Both secure-insecure and close-independent attachment styles were correlated with intimacy, passion, and commitment. The secure-insecure pattern of attachment predicted relationship satisfaction; however, this diminished when intimacy and commitment were controlled for. Hence, intimacy and commitment served as mediators between attachment style and relationship satisfaction.

### **Measures based on the Triangular Theory of Love.**

The Sternberg Triangular Love Scale (STLS; Sternberg, 1986) is a way to measure his three dimensions of love. The original 36-item measure consisted of 12 items assessing each of the dimensions.. Sternberg has not provided detailed information about how he created the items for the original version of the STLS and studies utilizing his love scale have shown mixed support for use of the measure (Aron & Westbay, 1996; Chojnacki & Walsh, 1990; Lemieux & Hale, 1999; Whitley, 1993); however, research using Sternberg's model has provided strong overall support for use of his three-dimensional theory (Lemieux & Hale, 1999; Whitley, 1993).

Despite the research supporting Sternberg's Triangular Theory of Love, there are also lingering questions regarding the reliability and validity of the original STLS. As a part of their

study exploring Sternberg's theory, Acker and Davis (1992) conducted a principal components factor analysis of the 36-item STLS using both Varimax and oblique rotations. The results supported Sternberg's three dimensional theory; however, the psychometric properties of the STLS were questioned. Acker and Davis's work demonstrated moderate alpha reliabilities for the intimacy and passion dimensions, .69 and .82 respectively. Commitment, on the other hand, resulted in an alpha reliability of .39, which they deemed statistically unacceptable.

In an attempt to address validity questions about the original STLS, Sternberg (1997) re-examined his original 36-item measure, ultimately agreeing with Acker and Davis (1992) that the scales did not exhibit statistically acceptable reliability coefficients. Sternberg conducted two studies, in the second of which he used a modified 45-item version of the original STLS (15 items for each dimension); the reliability coefficients for this new scale showed considerable improvement: .91 for intimacy, .94 for passion, and .94 for commitment (Sternberg, 1997). Despite the higher reliability coefficients, research providing support for this modified version of the STLS remains minimal. Some later studies continued to use Sternberg's original measurement (e.g., Gao, 2001; Madey & Rogers, 2009), while other studies chose to use the modified version (e.g., Schwartz, 2007). More recent literature has described the development of new measures comprised of items derived from the STLS and other related assessments.

Whitley (1993) explored the reliability and construct validity of the later 45-item STLS on 209 never-married undergraduate students, 193 of whom reported involvement in a romantic relationship at the time of study. A confirmatory factor analysis demonstrated support for a three-dimensional model of love. Factor loadings for commitment accounted for the highest amount of variance (63.2%), followed by intimacy accounting for 5.6% of variance, and lastly passion items accounting for 4.1% of the variance. Exploratory factor analyses demonstrated that

some items cross loaded on more than one factor. It can be assumed, given the high proportion of variance accounted for, that the STLS is a good measure of commitment, but this is not necessarily the case for passion and intimacy. Internal consistencies of STLS items were high for intimacy, passion, and commitment at both study times; all estimates were above .96.

Relationship exclusivity was found to be significantly related to commitment ( $p < .001$ ) and passion ( $p < .001$ ), but only marginally related to intimacy ( $p = .07$ ). In examining the data between time one and time two, relationship stability was found to be best predicted by commitment ( $p < .001$ ), followed by passion ( $p < .01$ ), and lastly intimacy ( $p = .03$ ). Whitley's findings suggest that Sternberg's Triangular Love Theory is an appropriate model of love; however, the psychometric properties of the STLS are problematic.

Lemieux and Hale (1999; 2000) conducted two studies using a newly derived set of measures designed to assess intimacy, passion, and commitment that they called the Adapted Triangular Love Scale (ATLS). Lemieux and Hale (1999) used 4 items from the Miller Social Intimacy Scale (Miller & Lefcourt, 1982), three items from the Passionate Love Scale (Hatfield & Sprecher, 1986), and five items from Lund's Commitment Scale (Lund, 1985), and added several new items to create a final measure of 23 items. Items were modified from their original formats, so that all could be answered using a 7-point Likert scale ranging from Strongly Disagree (1) to Strongly Agree (7). Relationship satisfaction was also examined, in order to determine any relationship between satisfaction and the three love dimensions. Principal components factor analyses, using an oblique rotation, demonstrated a three-factor solution. Of the 23 items, 20 correctly loaded on one of the three factors; three items were not used in the final analyses because they loaded on the wrong factors. Intimacy accounted for the highest variance in the sample with 46%, followed by passion accounting for 11% of the variance, and

commitment accounting for 7% of the variance. Alpha coefficients were good: .87, .88, and .87 for intimacy, passion, and commitment, respectively. Lemieux and Hale also found the means and standard deviations for intimacy, passion, and commitment were higher for women than for men. Furthermore, all three love dimensions served as predictors of relationship satisfaction for men and women.

Lemieux and Hale (2000) replicated their study in a sample of married individuals, increasing the external validity of their scale. As in the previous study, 20 of the 23 items correctly loaded on one of the three factors; therefore, the same three items from their previous study were again eliminated from the final analyses because they loaded on incorrect items. Intimacy accounted for the highest variance (56%), followed by passion accounting for 11% of the variance, and commitment accounting for 6%. As in the previous study on single individuals, gender differences were evident. Among married participants, intimacy, passion, and commitment were still predictors of relationship satisfaction; however a different pattern was seen from their previous study. Commitment was the highest predictor of satisfaction in both men and women. In contrast to single individuals, for whom intimacy was the highest predictor of satisfaction, married individuals exhibited different love desires in their relationships. No gender differences in the desire for intimacy, passion, or commitment were exhibited in the married sample. The authors used their findings to suggest potential external influences, such as surrounding society and culture, as influencing the development and experience of love.

### **Love and Culture**

It is important to explore how the experience of love can be affected by external factors, such as social and cultural influences. In this next section, the influence of immediate

environments on social norms will be considered; in particular, the influence of people's expectations of emotional factors (love) will be examined.

**Social Construction Theory.** Social Construction Theory suggests that people define their world through their daily social interactions (Anciete & Soloski, 2011). In this model, people form meanings about themselves, their lives, and personal relationships by evaluating and learning from their social contexts and surrounding cultures. Daily interactions and experiences help people shape what they believe to be considered normal occurrences in their lives (Anciete & Soloski, 2011). One socially influenced area of interest is love and how social and cultural surroundings influence expectations of love. Is love the same in every culture? Do people of different cultural backgrounds expect the same things when love occurs?

According to Beall and Sternberg (1995), love can be conceptualized in one of four ways; it can be: (a) universally defined and experienced, (b) culturally defined and universally experienced, (c) universally defined and culturally experienced, or (d) culturally defined and experienced. Sternberg's Triangular Theory of Love incorporates a social constructivist approach, represented by the fourth alternative. A social constructivist view assumes that people use their culture and social surroundings to form their perceptions of the world, which results in differing perceptions and norms. Therefore, the Triangular Theory assumes that social and cultural factors lead individuals to define love differently, as well as to have different expectations of love within marriage.

There is research support for this notion. Levine, Sato, Hashimoto, and Verma (1995) examined 11 different countries attempting to understand differential expectations of love across cultures. They used a sample of 1,170 undergraduate students from India, Pakistan, Thailand, Mexico, the United States, England, Japan, Brazil, Australia, the Republic of the Philippines, and

Hong Kong. Three questions were posed to participants in order to understand potential cultural differences in the expectation of love as a precondition to marriage, as well as understanding whether love was considered a required condition to remain married. The study revealed significant cross-cultural differences in the expectation of love as a precondition to marriage. Participants from the United States demonstrated the highest emphasis on love as a precondition to marriage. On the opposite end of the spectrum, the Pakistani sample demonstrated the least emphasis on love as a prerequisite for marriage. Furthermore, significant cross-cultural differences were seen among all 11 cultures in the expectation of the presence of love as a reason to remain married.

**Triangular Love across Cultures.** Sternberg's Triangular Theory of Love has been used to assess the expectation of love in other cultures. In an examination of the Triangular Theory of Love, Schwartz (2007) explored the relationship between marital satisfaction, love, and arranged marriages in a sample of 40 married Jewish couples in the United States. Members of the sample came from three branches of Judaism: Orthodox, Conservative, and Reform. Orthodox Jews are the most traditional in terms of beliefs and values, and Reform Jews are the most liberal, especially in the belief of egalitarian roles between men and women. Conservative Judaism is considered traditional, yet accepting of liberalization (Schwartz, 2007). Schwartz was interested in understanding potential differences in love and relationship satisfaction based on whether married couples were wed through arranged marriages (exhibiting high collectivism) or romantic courtships (exhibiting high individualism). Schwartz used the three-dimensional model of love proposed by Sternberg (1986) as a means of assessing love in her sample. The study supported use of Sternberg's Triangular Theory of Love in a Jewish sample by demonstrating that intimacy, passion, and commitment had significant correlations with relationship satisfaction.

Furthermore, couples in arranged and romantic marriages rated commitment the highest, then intimacy, and lastly passion. When looked at separately, wives in romantic marriages demonstrated higher ratings of intimacy than their husbands; however, this same trend was not exhibited in arranged marriages.

Another study explored the Triangular Theory of Love in Orthodox Jewish wives (Ackerman, 2002). This study was designed to explore the potential relationship between Jewish purity laws and Sternberg's love dimensions. Jewish family purity laws include a practice of abstaining from sexual intercourse from the time when a woman's menstruation cycle begins, until a week after it has ended and a religious washing ritual takes place. This lack of sexual relations is considered to be a time in which couples can pause from focusing on relationship passion and switch their attention to maintaining intimacy and commitment in their relationships (Ackerman, 2002). The results of this study provided support for use of the Triangular Love Theory in the culture of Orthodox Jewish women. Commitment was given the highest level of importance, followed by intimacy and lastly passion. Furthermore, all three love dimensions were found to be positively correlated with marital satisfaction. Pearson product-moment correlations revealed that the longer women in the sample were married, the less likely they were to exhibit high levels of passion in their relationships (Ackerman, 2002), supporting Sternberg's (1986) hypothesized decrease in passion over the relationship lifespan.

Use of Sternberg's Triangular Theory of Love has also been supported in a sample of 2,425 Dutch adolescents. Overbeck, Ha, Scholte, Kemp, and Engels (2007) used the ATLS (Lemieux & Hale, 1999) to examine the Triangular Theory, relationship intensity, and satisfaction, and found support for the use of the three-dimensional love. Furthermore, the study demonstrated convergent validity supporting Sternberg's original proposition that intimacy,

passion, and commitment were all positively related to relationship satisfaction; therefore, as intimacy, passion, and commitment increase in a relationship, relationship satisfaction also increases (Overbeck et al., 2007).

Expanding on cross-cultural love research, Panayiotou (2005) explored Sternberg's Triangular Love Theory along with relationship investment and relationship satisfaction for couples living in Cyprus. In a sample of 110 participants involved in romantic relationships at the time of the study, Panayiotou found the Triangular Theory to be valid in the cultural context of Cyprus. Data showed that this sample of single undergraduates exhibited similar attitudes towards love and marriage to those expressed by United States samples in that there was an emphasis on romantic ideals for marriage. Panayiotou suggests that although Cyprus has historically exhibited high collectivism (i.e., it is a culture focusing on group identity as opposed to the individual), more recent social exposure to westernized norms has influenced the love attributes expected by this population. It is because of such literature that the dichotomization of cultures by their emphasis of either the group or individual becomes important in the cross-cultural examination of love.

**Individualism, Collectivism, and the Study of Love.** Research using Sternberg's Triangular Theory of Love has demonstrated that, although the three dimensions of love are found cross-culturally, specific dimensions are differentially emphasized, especially when comparing individualistic and collectivistic cultures. Broadly speaking, cultures can be categorized on the basis of their emphasis on individualism or collectivism. Countries emphasizing individual goals, independence, and autonomy, such as Australia, Canada, the Netherlands, the United States, and New Zealand, are called individualist (Dion & Dion, 1996). Cultures that stress the importance of group interdependence and the primary importance of

family, such as Pakistan, Taiwan, Thailand, and many other Asian societies, are called collectivistic; such cultures tend to exhibit traditional views of family and group consensus (Dion & Dion, 1996). With regard to love and romance, individualistic cultures tend to stress adolescent romance whereas in collectivistic cultures, parental involvement in relationship socialization is stressed (Dion & Dion, 1993). Cultures exhibiting high individualism believe in romantic unions that emphasize personal autonomy and personal rights, as opposed to duties. In contrast, cultures exhibiting high collectivism tend to emphasize traditional gender roles, placing importance on child bearing and marrying by group consensus, thus thinking about the collective good when strategizing romantic unions (Dion & Dion, 1996).

One study has shown that people in individualistic and collectivistic cultures tend to differentially emphasize intimacy, passion, and commitment in their love lives. Sternberg's three love dimensions were explored in Gao's (2001) comparative study of couples living in China (a collectivistic culture) and the United States (an individualistic culture) to understand how the love dimensions varied as relationships progressed. The study compared couples in casual, serious, and engaged relationships in both cultures. The sample consisted of 90 Chinese couples drawn from China and 77 couples in the United States; participants in both the Chinese and American sample were university students. This study used the STLS to assess intimacy, passion, and commitment. Gao (2001) found that couples living in the United States emphasized passion most, when compared to their Chinese counterparts. Commitment and intimacy were not significantly different between cultures. A positive relationship was exhibited between the three love dimensions and relationship stage. As relationships became increasingly serious the levels of commitment, passion, and intimacy also increased (Gao, 2001). Interestingly, engaged couples exhibited the highest levels of all three love dimensions in their relationships. The findings of her

study suggest that the length of a relationship may not be the best predictor of change in intimacy, passion, and commitment; rather she stresses the importance of the stage of the relationship (i.e., single, engaged, or married). Gao's study also demonstrates the emphasis on passion (romantic love) in a culture high in individualism, as opposed to a culture high in collectivism (China).

**Acculturation.** If love is socially constructed, what happens when a person is exposed to new cultural surroundings that may provide very different messages about romance, love, and marriage? Acculturation is the process of change that occurs when an individual immersed in one culture directly experiences contact or exposure to another culture (Abu Baker, 1999). When people relocate from one environment to another, there is evidence that tension may result when norms are different in the two cultures (Talbani & Hasanali, 2000). Through social norms people are exposed to a specific cultural identity, which is blueprinted by the cultural context (Ibrahim, Ohnishi, & Sandhu, 1997). This cultural identity has been found to influence people's personal identity development via community exposure (Ibrahim et al., 1997). Migration may threaten personal identity development through exposure to new cultural identities. When this occurs, people have been found to adapt in different ways.

Reactions to migration and exposure to new cultures are varied. Acculturation can be considered a series of alternatives in which people tend to gravitate towards an internal change in order to adapt to the new culture. According to Berry (1990), there are four acculturation alternatives: assimilation, separation, integration, and marginalization. Assimilation is when an individual willingly desires a daily interaction with the new culture as a method of avoiding maintenance of their previous cultural identity. Separation is an individual's intentional avoidance of interaction with the new culture as a method of solely maintaining their cultural

identity. Integration is a minority culture group's desire to keep its own cultural identity within the new host culture; therefore, interest is exhibited in both the new and old cultures. Lastly, marginalization refers to individuals' lack of interest in maintaining their previous cultural identity, as well as a lack of interest in the new culture (Berry, 1990). It must be noted that an individual may use multiple acculturation strategies, for example, choosing to integrate in professional environments (e.g., work or academic settings) while choosing to separate in social settings.

Recent literature has explored the process of acculturation following immigration from a collectivistic culture to one that emphasizes individualism. The assimilation hypothesis posits that the longer people of differing ancestral cultures reside in the United States, the more likely they are to experience a decrease in traditional cultural values (Aycicegi-Dinn & Caldwell-Harris, 2011). Aycicegi-Dinn and Caldwell-Harris (2011) explored the acculturation trend between Turkey, a country ranked third highest on collectivism in a sample of 39 countries, and the United States, ranked highest on individualism in a sample of 50 other countries. The findings suggest that, although the length of stay in the United States may not be a predictor of a decrease in traditional values, immigrants from collectivist cultures experience complex acculturation strategies after immigrating to the United States. Specifically, acculturation strategies vary depending on the subjective arena that is being explored. As previously suggested by Berry (1990), assimilation may occur in certain environments, whereas separation may occur in others.

Of interest to the present research are acculturative trends for migration from an Asian culture to a western culture. Asian Americans have been found to be one of the most diverse immigrant cultures in the United States; thus, understanding the acculturation process of this

population has been essential (Ibrahim, Ohnishi, & Sandhu, 1997). South Asian immigrants, those from the Indian subcontinent, come from highly traditional and strong home cultures. The Indian subcontinent is primarily comprised of India, Pakistan, Nepal, Tibet, and Sri Lanka (Ibrahim et al., 1997). Although these countries exist in close geographic proximity to one another, they have different cultural identities. Pakistan and India, for instance, border each other, but have different religious compositions and native languages. Thus, the Indian subcontinent is composed of a cluster of independent countries, that are ethnically, linguistically, and religiously diverse (Ibrahim et al., 1997). People of South Asian descent, predominantly from India and Pakistan, have been shown to form cultural identities from a collectivistic stance; they come from a culture of group identity in all areas of daily life, including work, marriage, and social interaction (Ibrahim et al., 1997). Therefore, exploring how such individuals may potentially accommodate their own cultural identities when directly exposed to a culture emphasizing individual identities is essential. Furthermore, it is interesting to explore the differences in love expectations that individuals have, based on their type of acculturation into a western culture.

**Immigration, Acculturation, and Marriage.** Previous research on South Asian acculturative processes has shown signs of generational differences in the desire to maintain cultural marriage traditions. In a study of adolescent females, Talbani and Hasanali (2000) discuss the acculturation of South Asians into the western culture of Canada, specifically, the differences that arise between first and second generation immigrants, especially in the desire to maintain origin cultures. They found that first generation immigrants tend to maintain their traditional values of love and marriage, whereas second generation immigrants tend to assimilate or marginalize into the host culture (Talbani & Hasanali, 2000). One tradition of great focus in

South Asian cultures is marriage. In these cultures, traditional male-dominated marriages are insisted upon as a method of maintaining social control over individuals (Talbani & Hasanali, 2000), which is often accomplished through arranged marriages. Families tend to motivate children to marry individuals of similar or higher social status, while also teaching marriage as a goal in life, especially for females. In conducting interviews with 22 adolescent females, Talbani and Hasanali (2000) found that these second generation women were exposed to the idea of arranged marriages and traditional marriages as a means of benefitting the collective group, the family. Interestingly, however, they expressed the desire to lead romantic lives paralleling those of the individualistic society of Canada. Thus, the second-generation women in their study expressed a belief that individualistic love was a means to obtain future happiness, a belief that resulted from direct acculturation into a new western culture. Talbani and Hasanali provide support for the idea that South Asians born in or raised in western cultures tend to form more acculturated personal identities, which is reflected in their notions about love.

**Pakistan.** One society of growing interest to researchers is Pakistan, a developing South Asian country populated, in addition to Pakistanis, with individuals from its bordering countries, Afghanistan and India. A predominantly Islamic country, Pakistan is considered collectivistic in its cultural emphasis on familial importance (Qadir, De Silva, Prince, & Khan, 2005). A great majority of marriages are arranged by families based on objective marital criteria, such as familial compatibility, and divorce is a rare occurrence (Qadir et al., 2005). Arranged marriages have been categorized as planned, chaperoned, or joint-venture (Zaidi & Shuryadi, 2002). A planned arranged marriage is one in which parents plan the entire marriage; in some cases the mates meet for the first time at their wedding. Chaperoned arranged marriages are those in which parents seek a partner for their child (usually their son) based on their expressed qualities in a

mate. Lastly, joint-venture arranged marriages are those in which parents and their children (i.e., the prospective mates) are actively involved in the courting process; therefore, mates are able to meet and seek compatibility with one another. Traditional Pakistani marriages have been predominantly categorized as planned arranged marriages (Zaidi & Shuryadi, 2002). Although most marriages in Pakistan are not based on romantic premarital courtships, some recent literature has aimed at understanding the dynamics of Pakistani marriages.

Qadir and colleagues (2005) examined the marital satisfaction of 29 married Pakistani women, given their subordinate roles in traditional Pakistani marriages. In their examination of marital satisfaction, Qadir et al. (2005) found that although Pakistani wives expected satisfaction out of their marriages, they believed that marriage was more about familial obligation, expecting women to conform to the ways of their husband. Interestingly one woman stated that “women need to prepare themselves to adjust because the man seldom does, if ever” (Qadir et al., 2005, p. 201). Contrary to the romantic perception of marital relationships in the west, Pakistani marriages are categorized as a duty in life, predominantly to maintain familial respect. Pakistani couples differ in their desire for change in their relationships. Pakistani women have been found to desire the most change in their relationship, wanting a progressive shift toward a relationship that meets their satisfaction needs (Nwachukwu, 1990). Similarly, Qadir et al. (2005) found that women with higher education levels living in urban Pakistani cities (Islamabad and Rawalpindi) desired relationships that better fulfilled individual romantic needs.

Another study demonstrated a change in marital desires as a result of Pakistani exposure to western cultures. Zaidi and Shuryadi (2002) examined the marital perceptions of 20 single Muslim Pakistani women. It was expected that exposure to western cultures, in this case the United States and Canada, would lead the participants to express lower desire for traditional

arranged marriages. Twenty unstructured interviews showed a majority of the women (15 of the 20) wanted less traditional marriages, while also expressing a desire for romantic love as a prerequisite for marriage. Only four of the participants wished for an arranged marriage.

Although the study conducted by Zaidi and Shuraydi (2002) is one of few studies examining changes in marital desires in Pakistanis, their study demonstrates that Pakistanis who acculturate into western societies do, to a certain extent, learn to desire love as a prerequisite to marriage; however, it is unknown what is expected of love and how it is experienced in the Pakistani culture.

### **The Present Study**

It is clear that people have expectations about love before and during their marriages. Research thus far has focused predominantly on married couples' expectations about love; there is little research examining the love expectations of engaged and especially single individuals. Not only have expectations been found to vary based on relationship status and stage, but also as a function of the cultural context of the marriage (collectivistic versus individualistic cultures). The current research compared expectations about love within marriage held by single, engaged, and married Pakistani women living in Pakistan with those living in the United States. Women were the central focus of this study for two reasons: (a) studies examining Sternberg's Triangular Theory of Love have not found significant gender differences when examining intimacy, passion, and commitment and (b) previous Pakistani literature on love, while minimal, has focused on women, thus providing sufficient information to further explore and expand on the research about this groups' love expectations in intimate relationships. By examining Pakistani women in the United States, the potential influence of an immediate individualist culture on the marital expectations of a person from a collectivist culture could be assessed. Previous literature

suggested that engaged women tended to have idealistic expectations of their relationships (Sabatelli & Pearce, 1986; Bonds-Raacke et al., 2001). Furthermore, married women, especially in cross-cultural research examining love, have been found to exhibit the highest levels of commitment (Gao, 2001). Based on this, the following hypotheses were proposed:

*Hypothesis 1:* Engaged women will report the highest expectations of intimacy and passion in their loving relationships.

*Hypothesis 2:* Married women will report higher commitment expectations than single or engaged women.

*Hypothesis 3:* Pakistani women living in Pakistan will emphasize different love dimensions than those living in the United States.

In addition, the following research questions were explored:

*Research Question 1:* How reliable and valid is the STLS in a sample of Pakistani women?

*Research Question 2:* Are Sternberg's proposed trends of intimacy, passion, and commitment over the relationship lifespan (as seen through subjective relationship length) also applicable in the Pakistani culture?

## Method

### Participants

Participants consisted of 78 Pakistani women living in the United States and 32 Pakistani women living in Pakistan (total  $N = 110$ ).<sup>1</sup> Data were collected from 26 single, 26 engaged, and

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<sup>1</sup> It was originally proposed that the two samples would be comprised of equal numbers of participants; the power analysis called for 16 women in each of the 6 groups, and the intent was to collect data from 26 participants in each category (for a total of 78 women in each sample). The proposed methodology of online data collection was unsuccessful and it was impossible to obtain the planned upon number of women from Pakistan. When the data collection method was

26 married women living in the U.S (for a total of 78 participants) and 12 single, 10 engaged, and 10 married women living in Pakistan (for a total of 32 participants)

Participants' ages ranged between 18 and 32; an age cap of 32 was implemented to eliminate potentially confounding data from women involved in very long-term marriages. The mean age for participants in the U.S. sample was 25.2 years ( $SD = 3.95$ ), and the Pakistan sample had a mean age of 24.9 years ( $SD = 4.25$ ). Overall, married participants ( $M = 27.17$ ,  $SD = 3.19$ )  $F(14, 108) = 2.43$ ,  $p < .05$  were significantly older than participants who were single ( $M = 23.47$ ,  $SD = 4.55$ ) or engaged ( $M = 24.86$ ,  $SD = 3.25$ ).

All subjects were English speakers, thus limiting the Pakistan sample to those from the middle to upper class. It is not surprising therefore, that 61% of the Pakistan residents reported that they had attended at least some college, and the same was true of 72% of the United States sample. The average reported income of U.S. residents was \$51,289; the mean income of Pakistan residents was 845714 rupees (approximately \$8631.36). Close to 94% of the sample reported their religious affiliation as Muslim.

Participants were required to be currently involved in a romantic relationship, and were categorized into one of three groups: single and dating, engaged, or married. Single women were required to be involved in a relationship of three months or longer because previous research has shown that dating relationships of three months or more are long enough in duration to be considered a "real" relationship that exhibits relationship variability from couple to couple (Chojnacki & Walsh, 1990). The average relationship length of all participants was 3.07 years ( $SD = 2.72$ ). For the United States sample the mean relationship length was 3.12 years with a standard deviation of 2.62 (single:  $M = 1.65$ ,  $SD = 1.78$ ; engaged:  $M = 3.00$ ,  $SD = 1.92$ ; married:

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changed to a paper and pencil survey, the required number of women living in the U.S. was obtained, but this was not true of women living in Pakistan.

$M = 4.72$ ,  $SD = 3.05$ ). For the Pakistani sample, the mean relationship length was 2.93 years with a standard deviation of 2.99 (single:  $M = 1.78$ ,  $SD = 2.40$ ; engaged:  $M = 1.70$ ,  $SD = .86$ ; married:  $M = 5.56$ ,  $SD = 3.48$ ). Twenty-one percent of the participants reported having children. Three of the single women and one engaged woman anticipated being involved or was currently involved in an arranged marriage. Of the married participants, five women had had an arranged marriage.

Finally, 33% of the Pakistani participants living in the United States had been born there, whereas 67% were immigrants from Pakistan. The length of time the participants who had emigrated had lived in the United States ranged from 6 months to 31 years with an average of 10.58 years ( $SD = 8.32$ ;  $Mdn = 10$ ).

**Materials.** Three measures were administered to all participants: a demographic questionnaire, the modified Sternberg Triangular Love Scale (STLS), and the Lemieux and Hale Adapted Triangular Love Scale (ATLS). Participants living in the United States were also given the Vancouver Index of Acculturation (VIA). Given the subject matter of the measures in this study, and the fact that the participants may have been from very conservative backgrounds, multiple Pakistani cultural contacts were established who reviewed questions and items and confirmed that items were neither culturally sensitive nor offensive.

**Demographic Questionnaire.** Participants were asked to answer demographic questions about their age, level of education, average monthly income, and location. In addition, participants were asked to identify their location of birth, religious affiliation, and whether they expect to be/are/were involved in an arranged marriage. Lastly, participants were asked to identify their relationship status as single, engaged, or married. All participants were asked to identify the length of their current relationship. Participants living in the United States were

asked when they or their family moved to the United States. The demographic questions are found in Appendix A.

**Sternberg Triangular Love Scale (modified version).** The modified STLS (Sternberg, 1997) (see Appendix B) includes 15 items each for the intimacy, passion, and commitment subscales, resulting in a 45-item measure. Passion, intimacy, and commitment items were presented in randomized order. Items were rated with a 9-point Likert scale ranging from 1 (do not agree) to 9 (strongly agree). This measurement has been used and validated by Sternberg (1997) as well as multiple other researchers (e.g., Ackerman, 2002; Schwartz, 2007). Sternberg (1997) reported internal consistency reliabilities of .91, .94, and .94 for intimacy, passion, and commitment, respectively, for this version of the STLS. Furthermore, high external validity was reported by conducting item correlations between extracted items from the STLS, the Rubin Liking and Rubin Loving scales. Sternberg (1997) reported high correlations between the STLS items and the items from the Rubin Loving scale. The Chronbach's alphas for the STLS in the total sample in the present study were .99, .99, and .98 for intimacy, passion, and commitment, respectively.

**Adapted Triangular Love Scale.** The ATLS (Lemieux & Hale, 1999) was administered to provide a measure of convergent validity for the STLS. The ATLS uses adapted items selected from the Miller Social Intimacy Scale, the Passionate Love Scale, and Lund's Commitment Scale (Lemieux & Hale, 1999; 2000). The scale consists of 20 items: seven intimacy questions, seven passion questions, and six commitment items (see Appendix C). Passion, intimacy, and commitment items were presented in randomized order. Items were assessed using a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). The reported alpha reliabilities using this measure was .89 for intimacy, .94 for passion and .89

for commitment (Lemieux & Hale, 1999). Chronbach's alphas for the total sample in the present study were .97, .97, and .73<sup>2</sup> for intimacy, passion, and commitment, respectively.

**Vancouver Index of Acculturation.** The Vancouver Index of Acculturation (VIA; Ryder, Alden, and Paulbus, 2000) is a 20-item self-report measure assessing people's acculturation strategies into American culture. Items examine acculturation from heritage and American cultures using 7-point Likert scales ranging from 1 (strongly disagree) to 9 (strongly agree). Half of the items are designed to examine how much a person relates to their heritage culture, whereas the other half of the questions measure how much a person relates to the North American culture. Acculturation is measured by the taking the mean of all heritage culture items and the mean of all North American culture items separately, to understand how much a person relates to either type of culture. A higher mean for either total heritage culture items or North American culture items represents a person's connectedness to that particular culture. The VIA has been previously used to examine the acculturation strategies that Muslims from various cultures use in the American culture (Abu-Bader, Tirmazi, Ross-Sherif, 2000); therefore, this measure seemed appropriate for the present study's United States sample. Alpha reliabilities for heritage and American cultures have been reported at .91 and .87, respectively. In the current study, Cronbach's alpha for heritage culture items was .95 and .90 for North American culture items.

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<sup>2</sup> The poor reliability for the commitment subscale may possibly be explained by the structure of the items. Most ATLS items were worded so that a higher rating contributed to a higher score on the dimension. However, three of the commitment items were worded so that they needed to be reverse coded (that is, a high rating on these items meant less commitment). Neither of the other dimensions had scores that required reverse coding. It is possible that participants developed a response set and did not respond correctly to the three reverse-coded commitment items. Such behavior could contribute to poor reliability.

United States participants in the present study had a mean heritage culture score of 5.29 ( $SD = 1.07$ ) and 5.48 ( $SD = .69$ ) for the North American culture items. The means of the two acculturation scales were not significantly different,  $F(1, 75) = 1.87, p = .18$ . In addition, these scale scores did not differ by relationship status,  $F(2, 75) = 2.38, p = .10$ , and there was no significant interaction,  $F(2, 75) = 1.46, p = .24$ . Given that the mean values of both the heritage culture and North American items were not significantly different from one another and were very close to the scale's midpoint, the results suggest that the current sample is bicultural.

### **Procedure**

Pakistani women in the United States were recruited by the primary researcher who attended social gatherings within the Pakistani community in San Diego, CA (e.g., at mosques and Pakistani Student Association meetings). Women who agreed to participate were given a sealed envelope containing the consent form and all study-related surveys, and were asked to complete the instruments that same day. They were provided a quiet area away from external disturbances to complete the surveys. Participants took between 30 and 45 minutes to complete the surveys. When there were multiple participants, women sat in the same room, but were asked to sit away from one another to maintain confidentiality. After the instruments were completed the researcher asked participants to refer other women living in the area who met the research criteria for the study. Women referred to the researcher were then contacted and a meeting place and time were scheduled for survey completion. Pakistani women in Pakistan were recruited by a research assistant at religious and social gatherings in Karachi, Pakistan. Similar to the method used in the United States, women were asked to complete the surveys and were provided a quiet area to complete the study; again, completion of the surveys took between 30 and 45 minutes. After completion, participants were asked to refer other women who met the study's criteria.

Women referred were then contacted by the research assistant to schedule a meeting place and time for survey completion. To ensure that both the Pakistan sample and the United States sample were given the surveys in the same manner, surveys and consent forms were placed in sealed envelopes mailed to Pakistan. When the surveys were received in Pakistan, they were distributed and data were collected in a manner identical to the United States sample. Once data collection was complete, all sealed surveys were mailed back to the researcher in the United States.

### **Results**

Pearson product moment correlations, planned linear contrasts, and repeated measures analyses of variance were used to examine the data and explore the three hypotheses and research questions. Statistical assumptions are described first, followed by a discussion of the relationships among STLS and ATLS love dimension subscales. The results of the hypothesis tests are then presented, and the research question explored.

### **Assumptions**

Preliminary analyses assessed whether the data collected met the assumptions of the statistics being used. Normality was checked through examination of descriptive statistics and box plots. All of the STLS scales and the ATLS intimacy and passion scales were negatively skewed. Some of the skewness was the result of outliers. To reduce the effect of outliers, the three STLS scales and the ATLS intimacy scale were winsorized; that is, extreme values were changed to the next lowest value that was not defined as an outlier on the boxplot. This reduced the skewness of these variables considerably. Scatterplots demonstrated linearity, so Pearson Product Moment correlations were appropriate. Independence of observations was assumed. Finally, it is important that data being analyzed with a repeated measures design meet the

assumption of sphericity. Rather than testing this assumption directly, a conservative approach for evaluating  $F$  ratios was used (Huynh and Feldt correction, degrees of freedom of corrected  $F$ s will have decimal points; Howell, 2013) when there was any question about the data meeting this assumption.

### Relationships among STLS and ATLS Love Dimensions (Research Question 1)

Pearson product moment correlations were used to determine whether the corresponding STLS and the ATLS intimacy, passion, and commitment scales were correlated with one another, as well as whether love dimensions within the same measure were intercorrelated. Correlations are shown in Table 1. The STLS intimacy, passion, and commitment items were all significantly correlated with one another. ATLS intimacy was significantly correlated with ATLS passion and ATLS commitment; however, ATLS commitment and ATLS passion were not significantly correlated with one another.

Scores on the STLS intimacy, passion, and commitment scales were also correlated with scores on their respective ATLS scales; significant relationships, especially for the passion dimension, were found. This provides some confidence that the scales are measuring similar constructs and is evidence of convergent validity.

Table 1

#### *Intercorrelations for Love Dimensions for Total Sample*

Measure	1	2	3	4	5	6
1. STLS Intimacy	---	.720***	.505***	.649***	.510***	.250**
2. STLS Passion		---	.314***	.593***	.815***	.086
3. STLS Commitment			---	.425***	.216*	.510***
4. ATLS Intimacy				---	.584***	.198*

Measure	1	2	3	4	5	6
5. ATLS Passion					---	-.040
6. ATLS Commitment						---

\*\*\*Correlation is significant at .001 level (2-tailed)

\*\*Correlation is significant at .01 level (2-tailed)

\*Correlation is significant at .05 level (2-tailed)

### Hypothesis Tests

In this section, analyses of STLS data related to the hypotheses and Research Question 2 are presented.<sup>3</sup> Table 2 shows the means and standard deviations for the intimacy, passion, and commitment scales for single, engaged, and married women living in the United States and Pakistan. Hypothesis 1 stated that engaged women would demonstrate the highest level of intimacy and passion of the three groups. Planned linear contrasts were used to test this hypothesis; single and married women were grouped together and their means on the intimacy and passion subscales were compared to the means of the engaged women.

Table 2

*Means (Standard Deviations) for STLS Love Dimensions by Residence and Relationship Status*

	Intimacy	Passion	Commitment
Total ( <i>N</i> = 110)	7.21 (1.31)	7.32 (1.57)	7.37 (1.04)
Single ( <i>N</i> = 38)	7.30 (1.54)	7.73 (1.53)	7.34 (1.13)
Engaged ( <i>N</i> = 36)	7.40 (1.17)	7.37 (1.66)	7.46 (1.03)
Married ( <i>N</i> = 36)	6.91 (1.18)	6.83 (1.43)	7.31 (.97)
United States ( <i>N</i> = 78)	7.25 (1.32)	7.60 (1.42)	7.23 (1.05)
Single ( <i>N</i> = 26)	7.41 (1.54)	8.14 (1.15)	7.20 (1.14)

<sup>3</sup> Similar analyses were performed on the ATLS data, which led to the same conclusions. Detailed findings using the ATLS data may be obtained from the author.

	Intimacy	Passion	Commitment
Engaged ( $N = 26$ )	7.55 (1.09)	7.77 (1.44)	7.39 (1.12)
Married ( $N = 26$ )	6.80 (1.22)	6.89 (1.39)	7.08 (.88)
Pakistan ( $N = 32$ )	7.09 (1.33)	6.62 (1.73)	7.73 (.94)
Single ( $N = 12$ )	7.08 (1.78)	6.82 (1.89)	7.64 (1.09)
Engaged ( $N = 10$ )	7.01 (1.36)	6.32 (1.82)	7.64 (.75)
Married ( $N = 10$ )	7.19 (1.08)	6.70 (1.60)	7.92 (.96)

*Note.* STLS items are measured on Likert scales ranging from 1 to 9.

Engaged women were not found to differ significantly on intimacy,  $t(107) = 1.09$ ,  $p = .28$ , or passion,  $t(107) = .28$ ,  $p = .78$ , from single and married women. To determine if there were cultural differences with respect to Hypothesis 1, the contrasts were performed separately for women living in the United States and those living in Pakistan. In the United States sample, no significant differences were found when comparing married and single women to engaged women for either intimacy,  $t(75) = 1.42$ ,  $p > .05$ , or passion,  $t(75) = .80$ ,  $p > .05$ . The same was the case for the Pakistani sample; for intimacy,  $t(29) = .24$ ,  $p > .05$ , and for passion,  $t(29) = .64$ ,  $p > .05$ .

Hypothesis 2 was that married women would report higher levels of commitment than single and engaged women. Planned linear contrasts grouped single and engaged women together and compared them to married women.

For the total sample, no significant differences were found between the means of married women when compared to single and engaged women for commitment.  $t(107) = -.42$ ,  $p > .05$ . When the data were split by residence, no significant differences were found for commitment for women living in the United States,  $t(75) = -.86$ ,  $p > .05$ , or Pakistan,  $t(29) = .75$ ,  $p > .05$ .

Hypothesis 3 stated that Pakistani women living in Pakistan would emphasize different love dimensions than those living in the United States. This hypothesis was tested using a mixed-model repeated measures analysis of variance, with place of residence (Pakistan or United States) as the between subjects variable and the love dimensions (intimacy, passion, commitment) as the repeated measures variables.

Although scores did not differ significantly by relationship status,  $F(3.75, 195.04) = 1.80$ ,  $p > .05$ , the main effect for the love dimensions was significant,  $F(1.78, 191.65) = 4.56$ ,  $p < .05$ ,  $\eta_p^2 = .04$ , indicating that, overall, the participants rated the three dimensions differently. More importantly, there was a significant interaction between the love dimension and place of residence,  $F(1.78, 191.65) = 16.47$ ,  $p < .01$ ,  $\eta_p^2 = .13$ . As shown in Figure 2, women in the United States sample rated passion the highest of the three scales, whereas women in the Pakistani sample rated passion lowest of the scales and commitment the highest.

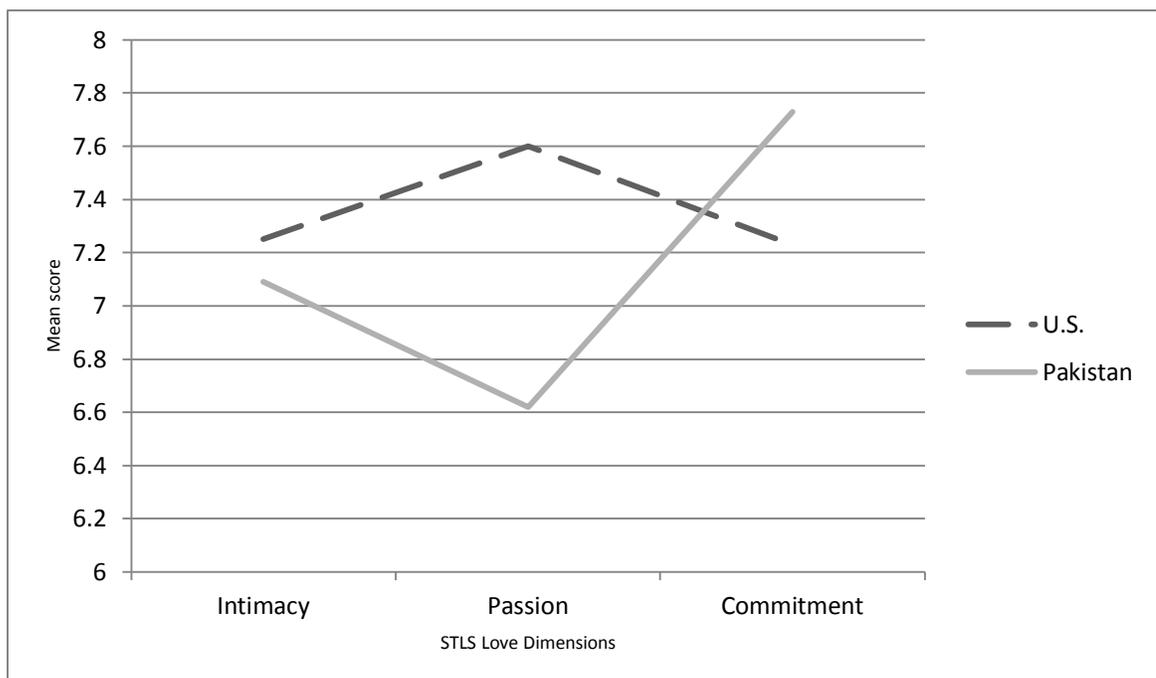
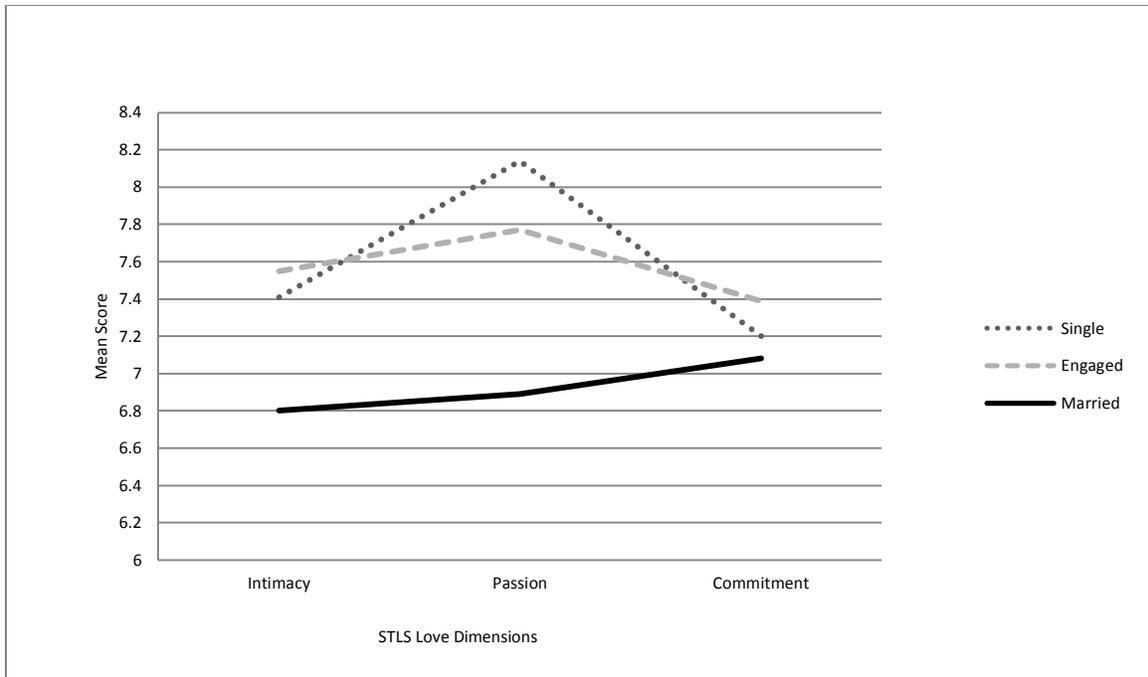


Figure 2. Means of STLS intimacy, passion, and commitment of U.S. and Pakistan samples.

In order to explore patterns of cultural differences further, ANOVAs were computed separately for the United States and Pakistan samples, with relationship status (single, engaged, or married) as the between subjects variable and the love dimensions as the repeated measures variable. The United States sample showed a significant main effect for the love dimensions,  $F(1.83, 137.16) = 4.26, p < .05, \eta_p^2 = .05$ , and a significant interaction between love and relationship status,  $F(3.66, 137.64) = 2.74, p < .05, \eta_p^2 = .07$ . This shows that intimacy, passion, and commitment are rated differently by single, engaged, and married women living in the United States (see Figure 3). Post hoc tests demonstrated that passion was rated significantly higher than both intimacy,  $t(77) = 2.89, p < .05$ , and commitment,  $t(77) = 2.18, p < .05$ . Single and engaged women had similar patterns (passion highest, commitment lowest); married women's ratings were lower on all dimensions, but rated commitment was rated the highest of the three dimensions. Post hoc tests (Ryan-Einot-Gabriel-Welsch range [REQWQ] performed at  $p = .05$  level; Howell, 2013) demonstrated that the means for married women were significantly lower than those for single and engaged women, which were not found to significantly differ from one another (Howell, 2013).



*Figure 3.* Means of intimacy, passion, and commitment for single, engaged, and married women living in the United States.

Women living in Pakistan showed a significant main effect for the love dimensions,  $F(1.96, 56.90) = 17.35, p < .01, \eta_p^2 = .37$ , but the main effect for relationship status was not significant,  $F(2, 29) = .125, p > .05$ , and there was not a significant interaction between love and relationship status,  $F(3.92, 56.90) = .41, p > .05$ . Figure 4, which shows the means for the three groups, clearly demonstrates that, unlike the United States sample, single, engaged, and married women in Pakistan have very similar patterns of love dimension scores, with commitment rated higher than intimacy,  $t(31) = 4.01, p < .001$  and passion,  $t(31) = 5.01, p < .001$ . Intimacy was also rated higher than passion,  $t(31) = 2.66, p < .001$ .

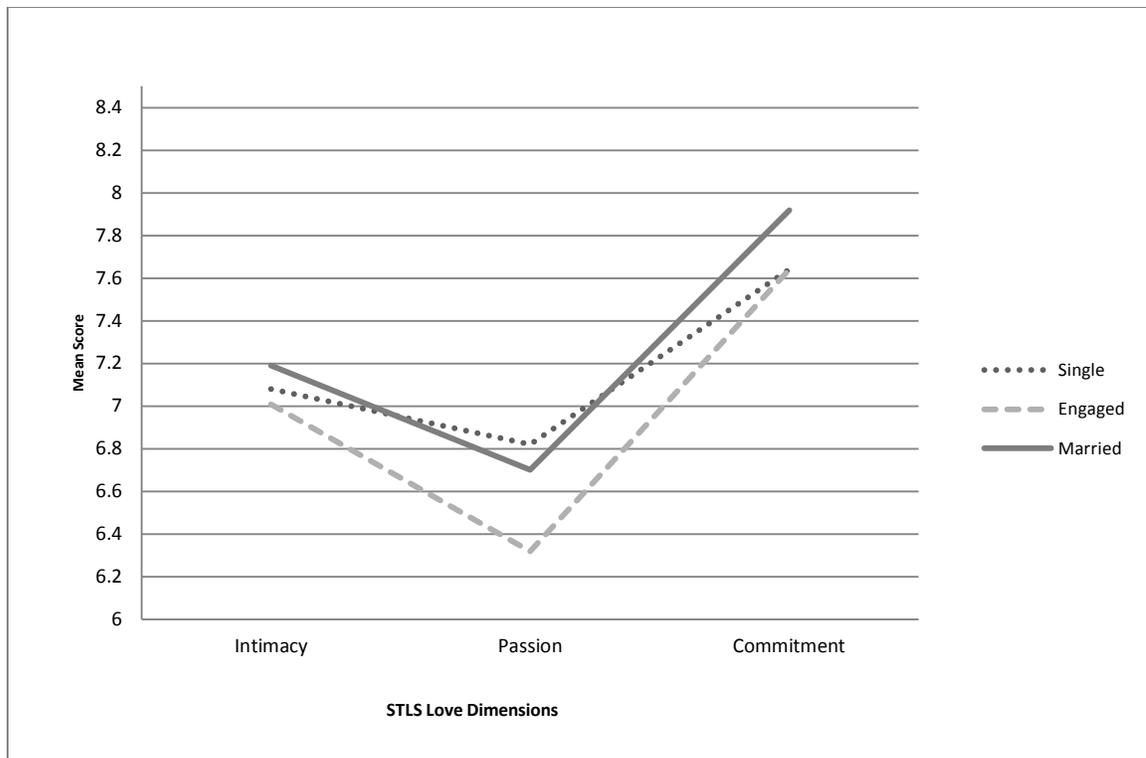
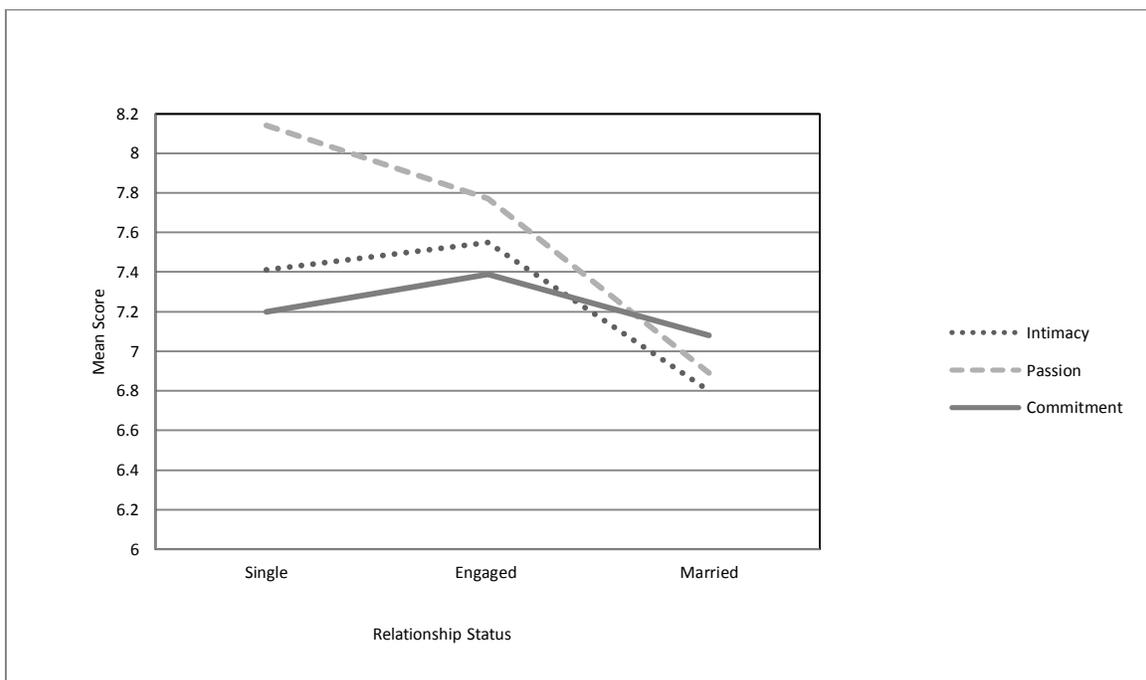


Figure 4. Means of intimacy, passion, and commitment for single, engaged, and married women living in Pakistan

The second research question was designed to explore whether Sternberg's proposed trends of intimacy, passion, and commitment over the relationship lifespan (measured by relationship status) were applicable to the Pakistani culture. Sternberg (1986) had suggested that over the relationship lifespan, passion and intimacy would increase rapidly, peak, and steadily decrease. Commitment, however, was proposed to steadily increase as the relationship increased in length and then eventually plateau. The trends of intimacy, passion, and commitment of Pakistani women living in both the United States and in Pakistan are shown in the Figures 5 and 6 respectively. As longitudinal data were not available, relationship status (single, engaged, married; referred to in some literature as subjective relationship length) was used as a proxy for relationship length. Assuming that a greater degree of relationship commitment is positively

related to relationship length, cross-sectional data provide some information about the course of intimacy, passion, and commitment over time.

For women in the United States, intimacy seems to follow Sternberg's trend in showing an increase between single and engaged women, and a decline for married women. Passion starts high and shows a rapid decline, while commitment shows, unexpectedly, a pattern similar to that for intimacy.



*Figure 5: Intimacy, passion, and commitment by relationship status (United States sample)*

For women living in Pakistan, commitment shows a pattern similar to what Sternberg predicted, with an increase as relationships become more serious. Intimacy, while having lower scores than commitment overall, remains approximately steady. Passion, the lowest score overall, shows a decline among engaged women and then increases a bit for married women. Overall, intimacy and passion did not follow Sternberg's proposed trends over the relationship lifespan.

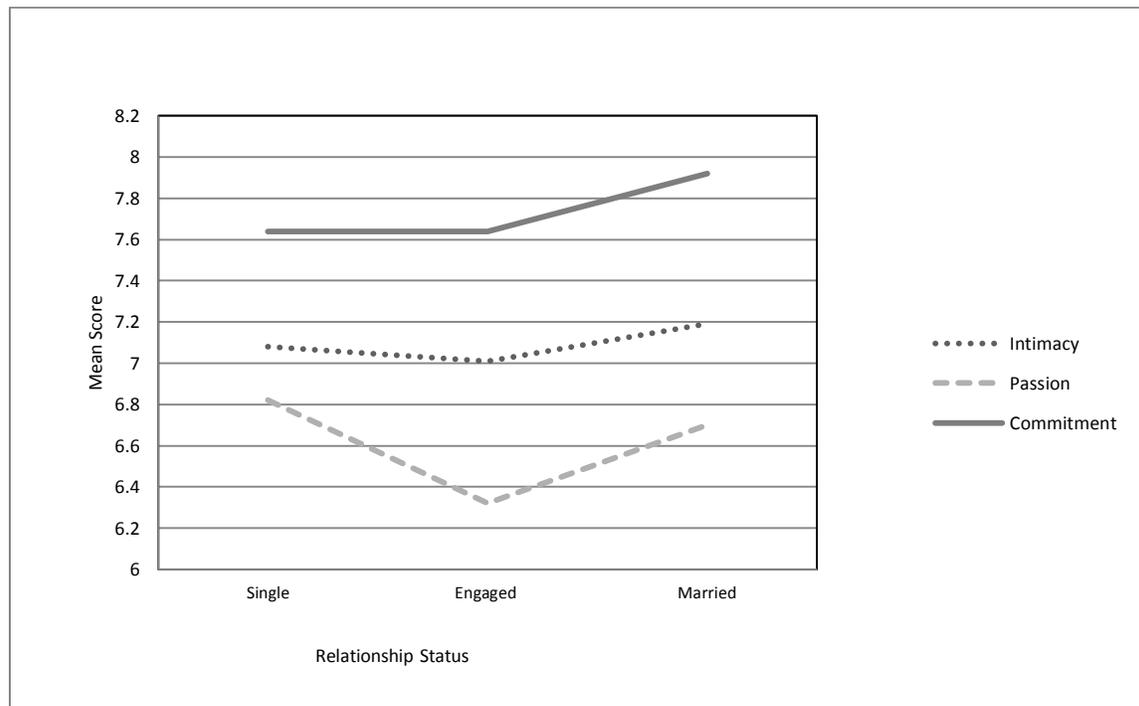


Figure 6. Intimacy, passion and commitment by relationship status (Pakistan sample)

### Discussion

The present study was designed to explore Pakistani women's expectations about love and whether their cultural surroundings (Pakistan or the United States) influence these love expectations. The present study did not find support for Hypothesis 1 that engaged women will report the highest expectations of intimacy and passion in their loving relationships or Hypothesis 2 that married women will report higher commitment expectations than single or engaged women. Hypothesis 3 that Pakistani women living in Pakistan will emphasize different love dimensions than those living in the United States, however, was supported.

Engaged women did not seem to emphasize intimacy and passion in their loving relationships (Hypothesis 1) when compared to single and married women, though previous literature suggests that engaged individuals tend to report distortedly high marital expectations (Bonds-Raacke et al., 2001). Hypothesis 2 proposed that married women would rate commitment

higher than single and engaged women; again, significant differences were not found. This is in contrast to Sternberg's (1986) suggestion that commitment may increase as relationships grow more serious over time. The lack of support for Hypotheses 1 and 2 demonstrates that differences in the experience of love may not be based solely on relationship status, but rather on external influences, such as culture (Gao, 2001).

Hypothesis 3 suggested that Pakistani women living in Pakistan would emphasize different love dimensions than Pakistani women living in the United States; the data support this hypothesis. Pakistani women living in Pakistan showed a clear pattern of love expectations: commitment was the highest rated love dimension, followed by intimacy, and lastly passion. Interestingly, this same pattern was seen regardless of relationship status; that is, single, engaged, and married women showed the same pattern of love expectations. Gao (2001) suggested that relationship length, as defined by time, may not be the sole contributor to the experience of love, but that cultural influences play an important role. Furthermore, previous literature suggested that temporal relationship length (i.e., time in a relationship) may not be the best measure of love patterns, but rather that relationship status may serve as a better predictor of the experience of love expectations (Gao, 2001). However, the current study's Pakistan sample demonstrates that relationship status is not the sole determinant of love expectations. So, what other factors might play a role in the experience of love?

The present findings suggest that love may be influenced by the combination of relationship status and culture. The pattern of love expectations for the Pakistan sample found in the present study is identical to the pattern found in a sample of Orthodox Jewish women (Ackerman, 2002); Pakistani and Orthodox Jewish cultures are both considered high on collectivism. This suggests that groups that emphasize collectivism are traditional in their

perception of love and marriage, in that the benefit of the collective (familial) good is emphasized over individual happiness. In addition, previous research showed that, when compared to participants in 10 other countries, people in Pakistan least emphasized love as a prerequisite for marriage (Levine et al., 1995). The findings of the present study provide evidence that, because commitment in a relationship comes from focusing on the collective good of the relationship, collectivist cultures would most emphasize this dimension of love while deemphasizing romance (passion). The results also suggest that in this traditional culture, all women, regardless of relationship status, share these values.

The participants residing in the United States demonstrated two major trends that distinguished them from the Pakistan sample: the pattern of what they valued is quite different, and single and engaged women exhibited different levels of intimacy, passion, and commitment, when compared to married women.

Single and engaged Pakistani women living in the United States rated passion as the highest love dimension, followed by intimacy, with commitment the lowest. This is similar to what Gao (2001) found in her United States sample; these couples rated passion as the highest love dimension. The different patterns of love expectations between the United States and Pakistan samples in the current study suggest that exposure to the individualistic culture of the United States, which emphasizes romantic love (Dion & Dion, 1996), had an impact. This is despite the fact that women in the United States sample were bicultural; that is, they equally valued North American and their heritage cultures. The emphasis on passion and intimacy supports previous work by Panayiotou (2005) with couples in Cyprus; although a historically collectivist culture, exposure to western ideas has resulted in greater emphasis on romantic love.

In addition, exposure to western cultures has been found to influence the marital desires and romantic expectations of Pakistani women (Zaidi & Shuraydi, 2002).

The married women in the United States sample were significantly lower on all love dimensions. This suggests that, although immersed in a western culture, they have been less influenced by expectations about romance. Perhaps single and engaged women are more susceptible to assimilating to the romantic expectation of love in the United States. Bonds-Raacke et al. (2001) suggested that engaged women in the United States tend to exhibit higher expectations of their marital relationships than married women and those in less serious dating relationships. The present study finds evidence that suggests that single and engaged women may also have higher, more romanticized expectations of love and potentially future marriage, than women who are already married.

### **Reliability and Validity of the STLS**

The STLS dimensions showed excellent reliabilities in this study. The high correlations between corresponding STLS and ATLS dimensions support the idea that the two scales are measuring similar constructs, and the pattern of responses indicates that both instruments can be used in samples of Pakistani women. One area of concern lies in the fact that the intimacy, passion, and commitment dimensions, particularly for the STLS, are significantly inter-correlated with one another. Significant correlations among subscales on the same measure bring into question whether the items are actually measuring different love dimensions. Given the fact that the participants clearly distinguished among the dimensions in their responses provides some support for the notion that intimacy, passion, and commitment are adequately measured by both instruments.

**Limitations**

One of the main limitations of this study was the sample size for the women living in Pakistan. While replication of this study's findings with a larger sample is desirable, the small sample size does not negate the results, given that they are in line with previous research.

A second possible limitation is that the women in the Pakistan sample were all English speakers and literate enough to be able to read and write in English. Although the sample is skewed towards a more affluent class of women, the results are in line with what would be predicted in a collectivist culture; it is possible that cultural influence is stronger than class with regard to love expectations. Further research with instruments translated into participants' first language would enable women of different socioeconomic backgrounds to be included in the sample, thereby making the results more generalizable.

Lastly, the present study only studied Pakistani women and excluded data collection from men. Given that previous research on love in similar collectivist cultures has mainly been limited to female samples, the present study only collected data from Pakistani women. This does, however, make the data less generalizable.

**Conclusions, Implications, and Future Directions**

The findings of the present study suggest that immediate cultural surroundings influence the experience of love in Pakistani women. Interestingly, the results demonstrated that, though exposure to a western culture influenced the love expectations of single and engaged Pakistani females, married women living in the United States rated commitment the highest of the three love dimensions, thus showing some consistency with women living in Pakistan. These results may have implications for the outcome of marriages in Pakistan and the United States. Divorce is not common in Pakistani culture (Qadir et al., 2005). It may be that Pakistanis place the greatest emphasis on the collective good of a relationship by exhibiting high commitment to their

partner and to the relationship in general; divorce, therefore, would be rare. Or, perhaps, divorce is not culturally sanctioned in Pakistan; a belief that commitment is the most important love dimension may serve as a rationalization for remaining in an unsatisfactory marriage.

Interestingly, married women in the United States did not seem to be influenced by the individualist culture of the United States, which might suggest that commitment is more deeply embedded in the Pakistani cultural definition of marriage than was previously understood. It might also suggest that as Pakistani women become more acculturated, rates of divorce will increase.

It would be interesting and worthwhile to extend this research by including measures of relationship satisfaction and connecting relationship satisfaction to love expectations. Does the acculturation process affect both love expectations and relationship satisfaction in Pakistani women, and are they connected to how long relationships last?

This study's results demonstrated that the STLS can be used to measure the Triangular Theory of Love dimensions in Pakistani women. It is suggested that future research include both English speaking and non-English speaking women, as well as extending the study of love expectations to Pakistani males, and including measures of relationship satisfaction.

Furthermore, it is suggested that the love expectations of first generation single, engaged, and married Pakistani immigrants to the United States be longitudinally examined to determine when exposure to the new culture begins to alter their experience of love, and whether this alteration eventually results in a higher divorce rate among acculturated Pakistani women.

*Appendix A**Demographic Questionnaire*

1. Current country of residence
  - Pakistan
  - United States
2. If answer to (1) is Pakistan, go to item 4.  
Were you born in the United States?
  - Yes
  - No
3. If answer to (2) is Yes, go to item 4.  
How long have you lived in the United States? \_\_\_\_\_ years
4. Where were you born? (city and country)
5. How old are you? \_\_\_\_\_
6. What is your current level of education?
  - No schooling
  - No high school diploma
  - High school diploma
  - Some college
  - College graduate
  - Post graduate schooling
  - Graduate degree or more
7. What is your average monthly income?  
\_\_\_\_\_ Rupees or \_\_\_\_\_ U.S. dollars
8. What is your religious affiliation?
  - Muslim
  - Christian
  - Hindu
  - Bahai
  - No affiliation
  - Other \_\_\_\_\_
9. Are you currently involved in a romantic relationship?
  - Yes
  - No (end of survey)
10. How long have you been in your current relationship?  
\_\_\_\_\_ years, \_\_\_\_\_ months

11. What is your current relationship status?

- Single
- Engaged
- Married

12. [Question form will depend on answer to above]

For singles: Do you anticipate being involved in an arranged marriage?

- Yes
- No

For engaged: Are you involved in an arranged marriage?

- Yes
- No

For married: Was your marriage arranged?

- Yes
- No

13. Have you been married previously?

- Yes
- No

14. How many children do you have?

*Appendix B**Sternberg's Triangular Love Scale (Sternberg, 2000)*

The blanks represent the person with whom you are in a relationship. Rate each statement on a 1 to 9 scale, where 1 = "not at all," 5 = "moderately," and 9 = "extremely." Use the intermediate points on the scale to indicate intermediate levels of feelings (example of scale below).

The rating should represent the extent to which the statement is *characteristic* of your relationship. In other words, to what extent would you say that this statement reflects how you feel in your relationship?

1	3	5	7	9
Not at all	Somewhat	Moderately	Quite	Extremely

## Intimacy

I receive considerable emotional support from \_\_\_\_\_

I am able to count on \_\_\_\_\_ in times of need

\_\_\_\_\_ is able to count on me in times of need

I value \_\_\_\_\_ greatly in my life

I am willing to share myself and my possessions with \_\_\_\_\_

I experience great happiness with \_\_\_\_\_

I feel emotionally close to \_\_\_\_\_

I give considerable emotional support to \_\_\_\_\_

I have a comfortable relationship with \_\_\_\_\_

I have a warm relationship with \_\_\_\_\_

I communicate well with \_\_\_\_\_

I share deeply personal information about myself with \_\_\_\_\_

I feel that I really understand \_\_\_\_\_

I feel that \_\_\_\_\_ really understands me

I feel that I can really trust \_\_\_\_\_

## Passion

I cannot imagine another person making me as happy as \_\_\_\_\_ does

There is nothing more important to me than my relationship with \_\_\_\_\_

My relationship with \_\_\_\_\_ is very romantic

I cannot imagine life without \_\_\_\_\_

I adore \_\_\_\_\_

I find myself thinking about \_\_\_\_\_ frequently during the day

Just seeing \_\_\_\_\_ is exciting for me

I idealize \_\_\_\_\_

There is something almost 'magical' about my relationship with \_\_\_\_\_

I have confidence in the stability of my relationship with \_\_\_\_\_

I find \_\_\_\_\_ to be very personally attractive

I would rather be with \_\_\_\_\_ than with anyone else

I fantasize about \_\_\_\_\_

When I see romantic movies or read romantic books I think of \_\_\_\_\_

I especially like physical contact with \_\_\_\_\_

My relationship with \_\_\_\_\_ is passionate

### Commitment

I will always feel a strong responsibility for \_\_\_\_\_

I expect my love for \_\_\_\_\_ to last for the rest of my life

I can't imagine ending my relationship with \_\_\_\_\_

I view my relationship with \_\_\_\_\_ as permanent

I am certain of my love for \_\_\_\_\_

I am committed to maintaining my relationship with \_\_\_\_\_

I could not let anything get in the way of my commitment to \_\_\_\_\_

I have confidence in the stability of my relationship with \_\_\_\_\_

I view my relationship with \_\_\_\_\_ as a good decision

I know that I care about \_\_\_\_\_

I feel a sense of responsibility toward \_\_\_\_\_

Because of my commitment to \_\_\_\_\_, I would not let other people come between us

Even when \_\_\_\_\_ is hard to deal with, I remain committed to our relationship

I view my commitment to \_\_\_\_\_ as a solid one

I plan to continue in my relationship with \_\_\_\_\_

*Appendix C**Adapted Triangular Love Scale (Lemieux & Hale, 1999)*

The blanks represent the person with whom you are in a relationship. Rate each statement on a 1 to 7 scale, where 1 = "strongly disagree," 5 = "neutral," and 7 = "strongly agree." Use the intermediate points on the scale to indicate intermediate levels of feelings (example of scale below).

The rating should represent the extent to which the statement is *characteristic* of your relationship. In other words, to what extent would you say that this statement reflects how you feel in your relationship?

1	2	3	4	5	6	7
Strongly Disagree		Slightly Disagree	Neutral	Slightly Agree		Strongly Agree

**Intimacy**

My partner and I share personal information with one another

There is nothing I couldn't tell my partner

My partner and I self-disclose private thoughts and information to each other

There are things I can tell my partner that I can't tell anyone else

My partner understands my feelings

My partner and I are psychologically close to one another

I feel close to my partner most of the time

**Passion**

I feel a powerful attraction for my partner

I am often aroused by my partner's presence

My partner and I are very passionate toward one another

My partner and I are very affectionate towards one another

My partner is sexually exciting

My partner and I have a very passionate relationship

Sex is an important part of our relationship

Commitment

I am attracted to a single life style

I am attracted to other potential partners

I think of our relationship as a permanent one

I am likely to pursue another relationship in the future

I think this relationship will last forever

I would rather be with my partner than anyone else

*Appendix D*

*Vancouver Index of Acculturation (Ryder, Alden, & Paulbus, 2000)*

Please rate the following items based on the degree in which you agree or disagree with each statement. Rate each statement from 1 to 7, where 1= "strongly disagree" to 7= "strongly agree." to each statement. Use the intermediate points on the scale to indicate intermediate levels of feelings.

Please note that the statements reference your heritage culture (your family's original culture) and North American culture (the United States).

1. I often participate in my heritage cultural traditions.
2. I often participate in mainstream North American cultural traditions.
3. I would be willing to marry a person from my heritage culture.
4. I would be willing to marry a North American person.
5. I enjoy social activities with people from the same heritage culture as myself.
6. I enjoy social activities with typical North American people.
7. I am comfortable working with people of the same heritage culture as myself.
8. I am comfortable working with typical North American people.
9. I enjoy entertainment (e.g., movies, music) from my heritage culture.
10. I enjoy North American entertainment (e.g., movies, music).
11. I often behave in ways that are typical of my heritage culture.
12. I often behave in ways that are 'typically North American.'
13. It is important for me to maintain or develop the practices of my heritage culture.

14. It is important for me to maintain or develop North American cultural practices.

15. I believe in the values of my heritage culture.

16. I believe in mainstream North American values.

17. I enjoy the jokes and humor of my heritage culture.

18. I enjoy typical North American jokes and humor.

19. I am interested in having friends from my heritage culture.

20. I am interested in having North American friends.

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